

THE REHEARSAL.

1. The Charge against the Church and Clergy is General.
2. Exemplify'd, in putting the Case as to the Laity.
3. A Word to the Clergy.
4. The Lamentation of the Church.
5. The Observator his Characters of all Clergy-men.
6. A Maxim for Clergy-Men.
7. The Flying-Post his Letter from a Minister in Scotland, about Yale.
8. His Unfair Representation of the Bishops in Scotland.

WEDNESDAY, May 22th. 1706.

(1.) Country-man.

YOU have laid Monsieur De Foe flat on his Back, Master, in your last, as to his Mealy-Mouth'd Pretence of his having said nothing against the Church or Clergy in the General. You have Quoted his own Words, where after the most Scandalous Characters he gives of the Clergy, he lays it expressly upon the Generality of the Clergy, upon the most of them. He Dooms one Third part of them to be Hang'd; And Declares 3 Parts in 5 of them to be Enemies to the Government, &c. And upon the whole, makes a Proverbial Jest of them. And yet, after all, wipes his Mouth, and says, he Scorns to offer the least Shadow of any Indignity upon the Church or Clergy, for whom he has a Great Veneration! Yes, without Doubt! This is like Abusing a man in the Grossest Manner, and then Thrusting out the Tongue at him.

Rebearfal. It is as the Crucifiers of our Blessed Lord put a Purple Robe upon him, to Mock him more outrageously; And Bow'd the Knee before Him, saying, Hail King of the Jews! In the like Manner these their Successors treat His Holy Spouse the Church; And make a Proverb and a Jest of His Office of Priesthood! Therein Crucifying Him afresh, as much as in their Power.

I am satisfy'd they have put me upon the Necessity of Detecting them so Plainly. Tho' none of Sense and Understanding but must have seen all along, That their whole Drift and Design was to Blacken the Church and Clergy in General.

(2.) But what men will not see in other mens Concerns, they Quickly Perceive when it comes to be their own Case. This is like shewing a man his own Face in a Glass. Therefore let us turn the Tables a little, and see whether ther is any one Man in England, of so Dull an Apprehension, as not to Perceive, at first sight, That the Venom of these men is Levell'd at the Church and Clergy in General. Let us then suppose that any one had

said the same things of the Laity, which these men have said of the Clergy. And then see how it wou'd be taken. Suppose any had said, That the Generality of the Laity in England, that Most of them, were Traitors and Rebels: That one Third of them Deserv'd to be Hanged! That 3 Parts in 5 of them were Enemies to the Peace and Settlement of the Nation, and to their own Happiness: And make it a Proverb for Foreign Countries, (as it was for some time after the Murder of K. Char. I.) to be as Wicked, as Rebels, as Unconstant as an English-man! I ask any body, whether this wou'd not be thought a General Charge, and to Affect the whole Nation? And tho' many Exceptions of Good and Loyal Men in England cou'd be Produc'd, yet whether that wou'd solve the Generality of the Charge? And if such an one shou'd say, That he meant no Reflection at all upon England, nor the least Shadow of it! Whether it wou'd be in the Power of any body to Believe him? Whether every one wou'd not think him a Harden'd, Hypocritical, False Fellow? And that he had vented all the Spleen and Malice he Cou'd against England? Now Turn the Tables back again, and see all this said of the Church and Clergy; And then let any one Judge whether the Charge was General, or not? Whether not so much as the least Shadow of an Affront or any Indignity was hereby Intended against the Church or Clergy?

(3.) Let the Clergy then see how they are Beset! What Tongues and Pens are Employ'd against them! And let all that have any Concern for the Church and her Constitution think it their Duty to Assift their Mother, (Each in his Proper Station) in this Day of her Reproach; And not to think themselves Guiltless, if they stand by Idle Spectators of her Disgrace! Or to think it no Harm to Her, or to Themselves, to have her Honour Trampl'd upon, and her Nakedness (or Ecclesiastick Nudities, as De Foe Banters and Insults her) Expos'd, in so vile a Manner, to the Scorn and

and Contempt of the Meaneſt, of the People ! Notwithstanding the Repeated Assurances of both Queen and Parliament for their Protection. When the Reputation of a Church is Gon, her Power is Sunk. When a Foot-Ball is thrown into the Street, it is Every Bodies Right to have a Kick at it. When a Church is Made a Proverbial Jeſt, it is a Proclamation, a Summons to all her Enemies to come and Toſ her. And how can any thing Serious be Receiv'd out of her Mouth, who her ſelf is made a Jeſt of !

(4.) Is it nothing to ye, all the that Paſs by? Behold and ſee, if there is any Sorrow like to my Sorrow ! I have laid down my Body as the Dirt in the Street, for all These to Paſs over ! And of all the Sons that I have brought forth, whom have I to take me by the Hand? When did you ever ſee a Church, while ſhe was Eſtablished, ſo used by thoſe whom ſhe has Tolerated? Go to the Jews, to the Heathen, to the Mahometans, and Learn ſome Reverence for Religion and Holy things ! To know what a Church and Priuiehood, I had almost ſaid, what Christianity is !

(5.) Country-m. Wou'd any of theſe ſuffer ſuch a Rascally fellow as the Obſervator to put it in Print, as you have before Quoted him to me, That whenever you ſee a Priuie go into a Houſe, you may Conclude it is either to Pick the Mans Pocke, or to Cuckold him, in thoſe very words. And this to be Diſpers'd all over the Nation !

Here is no Personal Reſection, but a General one upon the whole Order. It is made a Scandal to be ſeen in the Habit ! yet this Fellow laies, as his Brother De Foe, That he means nothing againſt the Church in General ! Nay he Repeats it often, that he and the Difſen-ters are the Best Friends the Church has ! And wou'd have Her TRUST to Them ! And ſays, Put any Clergy-man in the Coach-Box, he will Lash &c. Is not this General ?

(6.) Rehears. This is Pursuant to the Maxim of one who Pretends to Love the Church too, That when you ſee a Lay-Man, you ſhou'd Conclude him Honest, till you know the Contrary. But if you ſee a Clergy-man, Conclude him a Knave, till you know the Contrary.

With all theſe, the Exceptions are only Personal, but the Charge is General. And ſuch are the Churches Friends ! Her Best Friends !

Country-m, These are they Master, who move for Visiſtations upon the Universities. Now I understand you. And all this, for Good of Mother Church ! But they have not a word to ſay againſt the Privat Academis ! These are Harmleſs things ! If theſe are the Best Friends to the Church, God help her.

(7.) But Master, you are in Arrears to the Flying-Post of the 9th Instant, Num. 1719. where he lets down a Letter from Mr. Wylie denying the Story about Tule.

Rehears. I expected no other, than that he wou'd Deny it. But I cannot Allow of the Reaon he gives, in Answer to my Objection about Procuring Certificats. He ſays, I am in the wrong to the JACOBITES there, to think ſo Meaneſt of their Courage, as not to Sign ſuch Certificats, when they are Bold enough in Matters of far Greater Conſequence, as their Publike Prayers

for their Pretended King JAMES the Eighth, and their Treafonable Healths &c.

As to their having no Caufe of Fear, I ſuppoſe mine of Sat. 11th Num. 103. will be a Sufficient Answer, where the Mo-ration of the Proceedings againſt, not the Jacobites, but the Clergy who have Qualify'd themſelves, by taking the Oaths, is very viſible !

And if theſe Escape not, I fancy open and Notorious Jacobites wou'd not fare Better. Therefore I cannot but have a Demur, notwithstanding Mr. Wylie's Credit, about theſe Publike Prayers for K. James 8th. Is Mr. Wylie a Man of ſuch Moderation, that, if he knew it, he wou'd not Inform'd. And the Prayers being Publike, as he ſays, the Prof wou'd be Eafy.

But I ſhou'd not have Nam'd Mr. Wylie, be-cause the Flying-Post do's not, only the Min-ſter at Clackmannan. And perhaps he may mean ſome body Else. But Mr. Wylie was the Man I Nam'd at firſt. And therefore I muſt ſuppoſe, that the Flying-Post means the ſame,

But in the Next place, I do not ſuppoſe that thoſe he calls Jacobites were at his Pri-vat Examination. But that they had this Story from ſome of his Congregation who were Present. And yet wou'd be very Loath to Sign Certificats, to be made Publike, after ſo Great Noife has been made about it. The ſchool of Repentance wou'd not ſerve their Turn.

However let that Story ſtand as it is, till I hear further. And then, Country-man, you muſt know. For I am very ſure he from whom I had the Account did not Invent it.

(8.) Country-m. But, Master, In the fame Flying-Post he tells us ſtrange News, That the Scots Bifhops, in the Reign of K. Char. 1. were, according to their own Principles, legally Diſeſtled of all the Power they Cou'd Pretend as Bifhops in the Church of Scotland — And that it's Plain, the Scots Bifhops own'd in Parlia-ment they had no other than a Lay Authority.

Rehears. What he means is the Aſſertory Act paſt in the Reign of K. Char. 2. wherein Power was given to the Crown as to the External Policy of the Church. After this, a Test was impos'd upon the Clergy importing that they ſhou'd not Convene or meet together, upon any Matters, without the Royal Licence. This the Bifhops and Clergy in Scotland Universally Refuſ'd, as an Encroachment upon the Rights of the Church; till the King and Council gave forth an Explanation of it, That it was not Meant, as ſuch; and that the Church ſhou'd Enjoy all the Rights that were Inherent in her for the 3 firſt Centuries. This is told more at Large in a Book the Flying-Post has thought worth his frequent Notice, that is, the Case of the Regale &c. p. 232. to p. 235. 2d. Edit. Now let the Reader Judge, whether this was gi-ving up all their Power as Bifhops ? And Owing that they had no other than a Lay-Authority ? And what ſtreſs to lay upon the Flying-Post when he ſays, It is PLAIN !

What the Scots Bifhops Refuſ'd, is ſubmi-ted to by the English Bifhops, that is, not to Convene without the Royal License. And it is ſo Enacted 25. H. 8. c. 19. Do the Eng-lish Bifhops, therefore own that they have no other but a Lay-Authority ? Have they Diſeſtled themſelves of all Power as Bifhops ?